THE

Church-Papiſt

(SO CALLED;)

HIS

RELIGION

AND

TENETS

Fully Diſcovered:

IN

A ſerious Diſpute, which long ſince happened between a (then) reputed Papiſt and an open profeſſed Romaniſt, whereby the common (and trite) Arguments of pretended Viſibility, Succeſſion, Univerſality, *&c.* of the Roman Church, Travelling the Nation to amuſe and ſtagger the Weak, and to ſeduce and pervert the unſtable ſort of People, are briefly Confuted.

WHEREUNTO IS ADDED,

A ſhort Diſcourſe, Proving Epiſcopacy to be of Divine Inſtitution, Kingly Government of Gods ſetting up, and the Religion of the Church of *England*, to be the beſt in the World.

By one of the Children of the late Captivity, 1680.

LONDON,

Printed for *Robert Hartford*, at the Angel in *Cornhil*, near the *Royal Exchange*. 1680.

THE

Church-Papist

(SO CALLED;)

HIS

RELIGION

AND

TENETS

Fully Discovered:

IN

A serious Dispute, which long since happened between a (then) reputed Papist and an open professed Romanist, whereby the common (and trite) Arguments of pretended Visibility, Succession, Universality, &c. of the Roman Church, Travelling the Nation to amuse and stagger the Weak, and to seduce and pervert the unstable sort of People, are briefly Confuted.

WHEREUNTO IS ADDED

A short Discourse, Proving Episcopacy to be of Divine Institution, Kingly Government of Gods setting up, and the Religion of the Church of England to be the best in the World.

By one of the Children of the late Captivity, 1680.

LONDON

Printed for *Robert Hartford*, at the Angel in *Cornhill*, near the *Royal Exchange*. 1680.

TO THE
RIGHT HONOURABLE

HENRY
Lord Jermyn,
EARL
OF
St. Albans,

BARON of BURY St. EDMONDS, and KNIGHT of the most Noble ORDER of the GARTER.

MY LORD,

THE Occasion of the following Tract happening in your Country, your Native Country, between your Countrymen discoursing of Religion, and particularly the one defending that Religion wherein your Lord-

ſhip is moſt eminently Principl'd; and of your exemplary Piety and Devotion therein, the eyes of your Country have been often witneſſes, hath encouraged my preſumption to this Dedication: Nor will your Lordſhip deem the Patronage of theſe few Leaves a diminution to your Glory, ſeeing you have made it the Glory of your Honourable Perſon and the Admiration and Joy of all Proteſtant Profeſſors in the Church of *England*, that amidſt and after ſo many Tryals and Temptations in foreign parts (where you have reſided) you ſhould ſtill remain unſhaken in your Faith, that no ſelf or private Conveniences, no politick reſpects to Times or Places could allure you from the publick profeſſion of the Religion of the Church of *England*; of that pure Religion confirmed to be the trueſt on Earth by the moſt ſignal proof under Heaven, even by the crimſon Stream of the dear blood of Gods Vicegerent, who for the Church ſuffered many and bitter Agonies of Life, as if the Thorns which once ſurrounded the Temples of our Saviour, had been platted anew on the Brows of this holy Martyr.

We often read of an innocent Lamb without ſpot offered in Sacrifice, but here a ſpotleſs Shep-

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herd more innocent than his Sheep, became an Oblation for his Flock; a Royal Shepherd too, whose Holiness entitled him to an Alliance with the Majesty of Heaven, and made him truly a God on Earth, and Son of the Most High. It cannot be deny'd, but in his sufferings for the Church, this great Patron of Religion came neer to those of the Eternal Saviour of Mankind, whom the Jews put to Death for planting Religion in the World; and a People, worse than Jews, slaughter'd this good King for defending the same Religion & Church which was nailed to the Cross in Mount *Calvary*; his own people too imitated the Jews in perpetrating the horrid Villany, that here is a Testimony and Reputation to the Protestant Profession transcending all the Testimonies of former Ages, and the greatest that ever Age or Nation could boast of. In all the Romish Kalendar of Canonized Saints, in their whole Roll of pretended Martyrs, where is there one, since the Apostles time, worthy to have been a Torch bearer or born a Flambeaux at his Grave? Had *Rome*, for their Faith, such a glorious Name to boast of, what Pilgrimages from their utmost Confines, what Processions from all parts of their

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Territories would be made to his Shrine? Even Divine Adoration would be given at his Tomb; (and indeed such Devotion would come neerer to true Worship there, than at all the prophane Altars they have before bowed.) And as in the Infant Plantation of Christs Church, the holy Shepherd (the Lord of Life) was smitten, and the Sheep were scatter'd, hid, and concealed for a space; so likewise as if true Religion had not only been deposed, but Crucified too with this Martyr on the Scaffold, the true Church was forced to walk invisible (as to the knowledg of her Enemies) in this Land, and not to be found but in Cells and silent places; for then were Instructions to right Faith and good Life chain'd up, and temptations to Atheism Irreligion, and Prophaneness let loose upon men: Then holy Guides and Pillars of the Church suffered, some Death, some a barbarous Captivity; Persecution raged on all her Children; then Treason triumphed, Rebellion was rampant, and with Faction and Sedition became the Epidemical Tutors of the times; then nothing was dangerous for men to practise but Loyalty and Vertue, or to profess but the old Protestant Religion: Thence followed the fatal Necessity for every true Protestant

stant to be his own Priest, and to fortifie himself by consulting the Divine Oracles and Writings, which the Saints (of old) & Fathers of the Church had left to Posterity, for our strengthning against the Assaults of Schism. And then it was that I applyed my self to a sedulous examination of those Principles in Religion which Education had instill'd, and to search the bottom on which my profession of Faith was founded; and it was then that I found the best direction for my task and purpose from that most excellent Advice (which I apprehended might well serve every Subject as the Son of a King) of that glorified Saint (and holy Martyr for the same Faith) left to his Son, then Prince of *Wales*, which is able to rivet the most wavering Spirit on the rock of Assurance. Indeed, who can remember his holy Life in that Faith, and his submission to Death for the same, or read his Divine Writings, and be faithless? And who can be so merciless to himself as not to contemplate the former and read the latter for his Confirmation in Religion, in the Religion of his King, the best of Kings, in the Religion proved, by undeniable Authority, to be the best in the world.

The King of Kings preserve his Sacred Majesty

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our Soveraign, and the Royal Progeny, and their Posterity, in the perseverance of the same profession of Religion, to the perpetual honour of their Names and Crowns, the safety and glory of the Church and Kingdoms. And the same Divine Providence bless your Lordship with long and happy days, to be still a Light in your Sphere by your Zeal and Constancy in the Protestant Profession, to the still Confusion of Face of those enemies of Gods Church, whose malitious Impudence continually asperse the Devotion of great and (cast a suspicion on the Religion of) good men; and as you have fervently imitated our grand Master (of adored and blessed memory) in his transcendent unimitable Constancy in the true Faith, which set him (not as his Enemies machinated, in a Cloud) a Sun in full glory, ever shining after death, so your Lordship (after Life on Earth finished) may be a Star of the next Magnitude with him in the Firmament of Glory, is the fervent Prayer of,

My Lord,

Your Lordships most Humble,

and most Devoted Servant,

John Underwood.

THE

CHURCH-PAPIST So Called.

A Church-Papiſt, or *(Stilo Novo)* more modernly, a Papiſt in diſguiſe, is one who holds Unity and Communion with the Church of *England* in a ſtrict compliance, ſubſcribes to all the Proteſtant Profeſſions of Faith, and received Principles in the ſame, yet in heart adheres (alſo) to the Church of *Rome*, in all ſuch Points and Doctrines as are agreeable to Scripture, and the Apoſtolick Faith. He is known by his high Conformity to the Liturgy, Doctrine, and Diſcipline of the Church, and noted for his devout obſervance of all the Rights and Ceremonies uſed in publick Worſhip; nor can the Church impoſe the thing (not thwarting the Canon of holy Scripture) to which he thinks it not his duty to incline his Obedience: He cannot be brought to countenance thoſe who would diminiſh (or ſo much as diſpute) her Authority, or labour to introduce Novelties, and ſchiſmatical Fangles into her Government, accounting ſuch as wild Boars breaking into the Vineyard to root it up, nor will he be juſtled out of his belief, of what the cruel Experiment of the late Times have ſhown him, that the Lambskin of Reformation harbours Wolves for Deſolation. He is one who will and doth take lawful Oaths of Allegiance, Supremacy, Teſt, *&c.* tendred him; and is obſtinate in nothing more than in keeping them. He peaceably ſubmits to the Government without diſhonourable Reflections on Church or State, and in defence of both dares and will venture his *All*: He is one who eſteems Obedience better than Sacrifice, and prefers performing his Duty before his Life; He looks upon the Governours of the Church, as thoſe whom God hath ſent, and through whoſe words we are to believe in Chriſt, St. *Joh.* 17. 20. and upon the Magiſtrate and Temporal Rulers, as Miniſters of God to us for our good, and knoweth that the Powers that be,

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are ordained of God, and that to reſiſt the Power is to reſiſt the Ordinance of God, and will not incur Damnation by reſiſting. He is the ſame man who *(ſtilo veteri)* in the late Uſurpation, would not ſwallow the ſeveral unhallowed Bits (againſt Law and Honeſty) tempted on him, not the Vow and Covenant, nor ſubſcribe the Aſſociation, publick Proteſtation, not take the League and Covenant, Abjuration (of certain Doctrines) Oaths, *&c.* contradictory one to another, and contrary to former lawful Oaths; nor cloſe with the Engagement contrary to them all: He was the chief ſufferer in thoſe times, and ſtill is the Butt at which envenomed Arrows, from all corners, are ſhot, and principally aimed at (by the Enemies of the Church) for the firſt Deſtruction. Under the like denomination of Church-Papiſts, were then the beſt of men delivered to popular ignominy and Contempt, (preparatives for Ruine, and Fore-runners of all Confuſion) ſo expoſed were the greateſt and beſt of men, the Church or Nation of *England* ever produced; pretended fears and Jealouſies (of being Popiſhly addicted) aſſaulted the Throne, and pretences of Hypocriſie in Religion, made many Martyrs for the true one. The Sluce of Blood firſt opened in the beſt Counſellor of State, many Torrents followed; the Veins of Royal Majeſty it ſelf, of the great Patriarch of our Reformed Church, of the moſt Religious of the Nobility, and of many prime Chriſtians of the Proteſtant Profeſſion were launched, and flowing in many ſtreams made up a Red Sea.

Under ſuch an Appellation and Reproach was the Author of this Paper, in the ſame uſurped Times particularly numbred and perſecuted; and by the cruelty of the pretended Reformers ſuffered many Calamities, Plunderings, Impriſonments, Loſs of Employment, *&c.* narrowly eſcaping with life; and ſo ſtrong was the Calumny (which took away the Lives of the beſt Proteſtants in the world) caſt on the Churchmen, that it prevailed on the belief of many (who were innocent of the malicious Project) that we were Papiſts indeed, even the very Papiſts themſelves were beguiled thereby, and believed us of their perſwaſion, inſomuch that ſoon after the bleſſed Reſtauration of the Government, the Author was accoſted with their Salutes, expreſſing their amazement, in that (now perſecution ceaſed, and a door opened for more freedom, as they ſaid (he communicated not with them in worſhip; but his refuſal of their ſolemn invitation

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shewing them their mistake, one of them (no mean one) set upon him, and made it his business to gain a Proselyte, engaging him to comply with (or answer) the Arguments he soon after delivered in Writing, which put the Author upon a serious Scrutiny and Study to know his own Religion aright, and to defend it; (for he being a Layman, had then read little of Controversie upon the Points.) He hapned at the very first on the best Lights, the Word of God, and the Word of the King, Authorities rightly understood and aptly applied, not to be withstood by any in the world. The best direction to understand the former, he received from the later, even from that best of Christians and King of Protestants, in his ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ· by which were framed the following Answers, which have slept these many years (from their first Conception) and might have been dumb till the Papers had turn'd to Ashes, had not the now revived term of disguised Papist been clamorous, and awakned them to face the world, that the well meaning Christian may not in thought joyn with the Deceiver to reproach the Innocent, that the old Intrigue and Stratagem now on foot, may not proceed again to trapan the Nation into an Uprore and Confusion, by first rendring a man criminal by aspersion (to fit him for a destruction without pity) then cruelly destroy him for a Crime, of which he is not guilty.

See here, then, such a Church Papist dissected, and behold him and his Religion in the following Pages.

The aforementioned Arguments of Dr. R. S. *are four in number*: *The First, from the perpetual Visibility of the Church* of Rome, *viz.*

1. *That Church only that is Visible in all Ages, is the true Church*;
But, only the Roman Church is Visible in all Ages,
Ergo, *only the Roman Church is the True Church.*

The Proof, THe Major is manifest, which I prove by St. *Matth.* 18. 17. *Dic Ecclesiæ, Tell the Church*: But how can we tell the Church if it be invisible, *tanquam Idea Platonica, Ergo,* The Church is Visible in all Ages.

The *Minor* is clear by all Church Histories, Councils, Fathers,

that the Roman Church only is Visible in all Ages, for no other Church can shew her Visibility in any Kingdom, City, or Village, from the Apostles time to *Luther*, *Ergo*, only the Roman Church is the True Church.

The Second Argument from Succession, *viz.*

2. *That Church only that hath lawful Succession, is the True Church; But, only the Roman Church hath lawful Succession,*
Ergo, *only the Roman Church is the True Church.*

The Proof, THe *Major* is proved by St. *August.* That Church (saith he) in which is Succession, is the Rock against which Hell-Gates cannot prevail. And *Irenæus* saith, *Successione confundimus omnes*, Succession confound all Hereticks; but only the Roman Church have lawful Succession; *Numerate Sacerdotes vel ab ipsa* Petri *sede, & in illo ordine Patrum quis cui successit videte*, as, saith St. *August. In hoc ordine successionis nullus Donatista Episcopus invenitur:* And our English Bishops had no succession from Roman Catholick, for immediately after their Consecration, *Stapleton, Harding, &c.* told them to their faces they were no Bishops; *Ergo*, only the Roman Church have lawful Succession.

The Third Argument from pretended peculiar Privileges belonging to the Roman Church, *viz.*

3. *That Church only that have confuted, and anathematiz'd all Hereticks, converted Nations, deprived Schismatical Bishops, restored Orthodox Bishops, called Councils,* &c. *that is the True Church.*
But only the Roman is such,
Ergo, *only the Roman is the True Church.*

The Proof, THe *Major* is plain, because these Privileges belong to the Authority of the Mother Church, which is *Matrix & Radix omnium Ecclesiarum.*

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The *Minor* is proved, for, *In Eccleſia Romana ſemper viguit Apoſtolicæ Cathedræ Principatus*; therefore in the Oriental Councils, when ſome Biſhops would not agree, divers cryed out *Romam ambulent, Let them go to* Rome: *Nam a* Petro *(inquit* Auguſt.*) ipſe Epiſcopatus & tota Authoritas nominis hujus emerſit*, and 'tis manifeſt no Proteſtant Church ever confuted Hereticks, converted Nations, deprived Schiſmaticks, reſtored Orthodox Biſhops, but ſlept *Endimion*'s Sleep for above a thouſand years, or like a Didopper dived in the Apoſtles time, and never roſe again until *Squire Luther*, that ſecond *Elias*, that fift *Evangeliſt*.

The Fourth Argument, from Univerſality of the Roman Church, *viz.*

4. *That Church is only Catholick, which is diſperſed through all Nations.*
But only the Roman is diſperſed through all Nations,
Ergo, *the Roman Church only is the Catholick Church.*

The Proof, THe *Major* is proved, for Univerſality is an evident mark of the Catholick Church: *Si veſtra Eccleſia* (ſaith St. *Auguſt.*) *ſit Catholica, oſtendite per univerſam terram ramos ſuos copia ubertatis extendere*; for no Hereſie can be Univerſal, no Heretick can be Catholick, Proteſtants are ſo far from Univerſality, that 'tis as hard a matter to find a Proteſtant in fifteen hundred, as *motum in vacuo.*

The *Minor* is as evident, that the Roman Church was diſperſed through all Nations, by St. *Paul* to the Romans, 3. 8. where he ſaith, that the Roman Faith was Preached in all the World, that is *Peter*'s Faith; and what Faith the Romans had then, the very ſame they have at this preſent; for the Roman Church is not to be new bottom'd, neither to be reformed of new Calciners: *Fidei enim Regula una omnino eſt, ſola, immobilis, irreformabilis (*as *Tertullian)* the Doctrine of Faith once delivered to the Apoſtles by the prime verity, *Jeſus Chriſt*, and aſſiſted by the Holy Ghoſt for ever, cannot be altered, and the Church being built upon a Rock, need no repairing of new Maſons: *Soliditas illius* Petræ, *quæ Apoſtolorum Principe eſt laudata,*

data, perpetua est: & sicut Petra *permanet quæ in Christo* Petrus *credidit: ita permanet Quod* Petro *Christus instituit.* Here St. *Leo* saith, the Church is Perpetual, and cannot fail so long as Christ is the Son of the Living God: And although the Protestant Church be fallible, yet the Roman is infallible; therefore, *Vivat Fides Catholica, Vivat Ecclesia Romana, quæ fuit tempore Apostolorum, & est evitque per secula sempiterna.*

The Answer.

Sir,

I Derive not my Faith from *Luther* or *Calvin*, as Beginners of it, yet do confess with St. *Paul*, (*Acts* 24. 14.) that after the way which they call Heresie, so worship I the Lord God of my Fathers; I mean, as those Fathers did, whom *Justin Martyr* calls *Patres Patrûm*, professing the Ancient Catholick Faith; all the Articles of my Faith being grounded on Scripture, and the constant belief of Fathers and Councils in the Church of Christ the first four hundred years. The Opinions of any Posterior Fathers, where they vary from the Doctrine of the First, I think it unsafe to follow: For St. *Hierom* teacheth me well; *Nec Parentum nec majorum Error sequendus est, sed Authoritas Scripturarum & Dei doctoris imperium*; *nam* Judæi *post* Baalim *abierunt quos didicerunt a Patribus* (In Jerem. ca. 9.) We are not to take error by Tradition from our Fathers or Ancestors, but the true sence of holy Scriptures is to be followed, and the Power of God instructing us in them, for the Jews went after *Baal* by the example of their Fathers: *As your Fathers did, so do ye: Acts* 7. 51. I am of the Apostles belief, and I am sure they were no Papists; rather Protestants, protesting the Truth and sincerity of Faith against Error and Schism: So we by receiving the true Sacraments (which are called *Visible Signs protesting the Faith*) protest against those which are corrupted, and against all Doctrines contrary to Scripture and the Apostolick Faith, *&c.* and so in that sence you may call me Protestant. Now to prove only the Roman Church to be the True Church, you say: *That Church only that is Visible in all Ages is the True Church; but only the Roman Church is Visible in all Ages*, Ergo,

Antiqua Ecclesia primisquingentis Annis vera Ecclesia fuit. Bell. lib. 4. de not. Eccl. c. 9.

only

only the Roman Church is the True Church. And to prove the *Major*, you instance the words of St. *Mathew*, *Dic Ecclesiæ*: To which I answer, that 'tis not said *Dic Romanæ Ecclesiæ*, (*Tell it to the Roman Church*) therefore makes no more for *Rome* than for *Greece*, or any other place where the Church is, hath been, or shall be. And to prove the *Minor*, you only say 'tis cleer by Church Historics, Councils, and Fathers, that the Roman Church only is Visible, but bring not one particular proof from any of them to make it evident, and evince that the Church was no where else Visible; for History also tells us that the East or Greek Church, though often in great misery and persecution, was, and is a Church from the Apostles time: So that Argument which is common to others, you cannot appropriate only to the Roman; seeing it makes as much for the Greek Church (in whose Language the Oracles of the Son of God were written) as for it: The Greek Church was first honoured with the Original written Gospel, and the Latin Church had it only by Translation from it.

That there was and is a Church constant in all Ages (though not apparently flourishing, and visible at all times to all the world) I not deny; but that there is no Church where 'tis not Splendid and Visible to all eyes, you have not yet made any ways apparent: Certainly the Ark of God was not less an Ark, in being in *Dagon*'s Tent and the Hands of the Philistines. Persecution (the fate of the Church Militant) obscured the Churches Rays in many Nations, and sometimes so totally Eclipsed her, as she was not visible to Humane Eyes: Besides, your Position, that Visibility is the only mark of the true Church, you have not proved to be granted by Churches differing from the Roman, therefore is a Principle of your own, and a begging of the Question. I deny it to be the only mark, for a mark must be infallible, and

That mark which may possibly deceive, and is common both to a True and a False Church, and may as probably lead to the one as the other; is no certain infallible mark to find the true Church.

But Visibility may deceive, being common to both; and may as readily lead to a False as a True Church.

Therefore Visibility no sure mark and unerring Rule to find the True Church.

The *Major* is undeniable, bearing its own Proof, Truth, and Rea-

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ſon in it ſelf. The *Minor* is apparent in all Ages, even from the beginning of the World to this day: Go up into Paradiſe, the Garden of *Eden*, there was Truth and Falſhood, even as ſoon as God had laid his Church, the Devil began to build a Chappel; for (in *Geneſis*) not long after, *Et Deus dixit* (*And God ſaid, &c.*) the Devil was buſie to ſet up a falſe Worſhip and wrong Obedience; and then comes, *Et Serpens dixit*, *And the Serpent ſaid*, which viſibly and miſerably deceived our firſt Parents. The Church was with *Moſes* in *Egypt*, there were Magicians and mock Miracles; Falſhood ever followed the Truth, or Truth found it where it went: There were Calves in *Dan* and *Bethel*, there were worſhipers of *Baal*; Error is almoſt as old in the world as Truth: No ſooner went the Apoſtles out to Preach, but a falſe Doctrine appeared in *Simon Magus*, and his Followers, *Acts* 8. 14. In one place or other Erroneous and falſe Churches have been always Viſible to this day, (even when the true Church have been obſcured by Perſecutions) for ſo it muſt be according to the ſaying of St. *Paul*, 1 *Cor.* 11. 19. *Oportet eſſe Hæreſes*; Were the idolatrous People in the time of *Elias*, *Achas*, *Manaſſes*, and others, the True Church, becauſe they only were Viſible to the World? For where was Viſibility of the True Church, when the Prophet cried out and complained (1 *Kings*) *He only was left alone*? (ſo a true Church may be, though not viſible, for there were ſeven thouſand true Worſhippers which he knew not of.) Where was Viſibility when the Shepherd was ſmitten, and the Sheep ſcattered, hid, and concealed? *Zach.* 13. 7. *Joh.* 16. 32. Where was Viſibility of the True Church in the time of *Diocleſian* the Emperour, when neither Church, Book, nor Men eſcaped? Was ſhe not as St. *Joh.* teſtifieth, *Revel.* 12. 6. fled into a Deſart where ſhe ſhould not be found for a ſpace, *&c.* And St. *Chryſoſtom* (in Math. 24.) ſaith, In the time of Abomination of Deſolation, (*viz.* of wicked Hereſie,) *Nulla probatio poteſt Chriſtianitatis, &c.* No proof of Chriſtianity can be made, or refuge found for Chriſtians to know the true Faith, but only the Divine Scripture: So the Church of Antichriſt may be Viſible and Flouriſhing, when the true Church of Chriſt is in obſcurity and hath no Luſtre. Therefore Viſibility is not in all Ages and all times an infallible mark of the true Church, but is a mark alſo of a falſe one; and ſo a true Church hath been, and may be, though not Viſible to Humane Eyes, *&c.* Your next Poſition is from Succeſſion, *viz.*

2. *That*

2. *That Church that have lawful Succession is the True Church;*
But only the Roman have lawful Succession,
Ergo, *only the Roman Church is the True Church.*

To prove the *Major* you twice instance St. *Augustine*, but direct to no place where; therefore I know not whether he speaks as you represent him; or if he doth, whether he denotes a Succession in Place, of Persons, or of Doctrine; and you bring in *Irenæus* to say, *Successione Confundimus omnes*, &c. but there is no such saying in the manner you mention, found in *Irenæus*; 'tis only corruptly quoted by *Bellarmine*, (*Bellar. li. 4. de notis Eccles. ca. 8. Sect. 2.*) nor have I heard or found *Irenæus*, or any other Father make Local, Personal, Visible, and Continued Succession, a necessary Sign or Mark of the True Church in any one place, (as though a True Church could not be in any place without it,) yet the Faith was delivered over by Succession in some places or other to their time, and is to our time, and shall be till there be no time; for a True Church may be, hath been, and is in places, where there hath not been Continued, Visible, Personal Succession. Were not *Jerusalem*, *Antioch*, &c. and others in the Primitive times true Churches, yet Succession of Bishops hath not continually succeeded in them to this day, and later Churches are true likewise: *Constat omnem Doctrinam quæ cum illis Ecclesiis Apostolicis Matricibus Originalibus Fidei conspiret Veritati deputandam:* So saith *Tertullian*, *De præscript. adverſ. Hæret. c.* 21. And in the same place, *Ecclesiæ posteriores non minus Apostolicæ deputantur pro consanguinitate Doctrinæ:* The Succession *Irenæus* stood upon, was of the Churches then in *Asia*, and of *Smyrna*, where *Polycarpus* sat Bishop, as that of *Rome*. *Testimonium his perhibent quæ sunt in* Asia *Ecclesiæ omnes, & qui usque adhuc successerunt* Polycarpo, Iren. l. 3. *adverſ.* Hæret. ca. 3. And St. *Hierom* tells us, *Ecclesia non in parietibus consistit*, (in Psal. 133.) So Succession in the Fathers Account is not tyed to Place, or Person, but to the verity of Doctrine; as *Tertullian* (*de præscript. c.* 32.) *Ad hanc formam provocabantur ab illis Ecclesiis, quæ licet nullum ex Apostolis, vel Apostolicis Authorem suum proferunt, ut multo posteriores, quæ denique quotidie instituuntur, tamen in eadem fide conspirantes, non minus Apostolicæ deputantur pro consanguinitate Doctrinæ*; shewing that modern Churches, such as are daily instituted and set up agreeing and linking together in the same true Faith, are

no less to be esteemed Apostolical for their neerness and consanguinity of Doctrine; and to that we have as good Succession as any Christian Church this day in the whole Catholick Body, the Religion professed in the Church of *England* being neareſt of any Church now in being, to the Primitive Christian Church. Churches that have Doctrine, that is not allied in Blood, to that of Christ and his Apostles, have no lawful or good Succession; for *Consanguinitas Doctrinæ* is required: *Irenæus* speaks plain, *Illis Presbyteris obediendum est, qui cum Episcopatus Successione Charisma acceperunt veritatis.* Iren. l. 4. ca. 43. We are to obey those Priests, who with their Succession in the Office of Bishop have received the Pledge or Gift of Truth: whereupon *Stapleton* (*Relic. cont.* 1. *q.* 4. *A.* 2. *Notab.* 1.) is forced to confess, *successio nec locorum tantum est nec personarum, sed etiam veræ & sanæ Doctrinæ.* And why it cannot be of Pastours he again tells us (*Notab.* 4. *ibid.*) *nam e Pastore Lupus fieri potest*; which is true, many great men have turned Heretick; *Judas* chang'd from an Apostle to a Devil, so 'tis too easie for others to change from Shepherds into Wolves. Nor can the *Roman* Prelates pretend they have only this *veram et sanam Doctrinam*, or claim a lawful succession of Pastors continually holding entire the Unity and the Faith, for they have not kept the Unity of the Church, but have had more Schisms among them than any other Church, above thirty acknowledged by their own Chronologer *Onuphrius*; Even Popes themselves have many of them (by confession of several Romish Authors who have written of their Lives) been very vile, erroneous, Heretical, &c. So 'tis clear *Rome* hath no lawful Succession, by confession; they have only a Succession of gross Superstitions and Errors for about a thousand years, for which they can shew no Practice or Warrant from the Apostles. You further say, That our English Bishops had no Succession from Roman Catholick, for immediately after Consecration, *Stapleton*, *Harding*, &c. (your own men) told them to their faces they were no Bishops, *Ergo*, only the Roman Church have lawful Succession.

I see you are put to hard straits for proof, that, seeing the Fathers will not speak for you, you are forced to be your own Testimony, which with me is less than nothing (for who will or can take an Adversary's bare objections for a sufficient confutation of a matter in question) for by this your Argument and Rule of proof,

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should

ſhould I tell you that any of our Party ſay *Stapleton*, *Harding*, &c. were no Scholars (though indeed they were great Clarks) and ſhould I ſay they were damnable Hereticks and forſakers of the Truth (as in truth they are) you ought to admit it as a convincing Teſtimony (elſe why do you obtrude your ſayings for proof?) but let that paſs. You confeſs Engliſh Biſhops had Conſecration from the Roman, and ſo enabled and qualified for the ſervice of the Church; If then the Roman had any lawful power to conſecrate (which I deny not) I do not queſtion but their Conſecration is valid enough and hold good, notwithſtanding *Stapleton* and *Hardings* words to the contrary; for ſuch ſayings do not unordain, and ſo we have your Succeſſion and Conſecration to boot. But whether ordinary Miſſion or Ordination be ſo abſolutely neceſſary to the being of Truth, as though Truth could not be without it, is with me a queſtion, ſeeing Chriſt encouraged the Faithful that did wonders in Chriſt's name and was not ſent, (St. *Mark* 9. 39, 40.) forbid him not he is on our part, &c. nor did I ever conceive a neceſſity lay on the Engliſh Church to receive Orders from *Rome*, more than on the Roman to receive Orders from it, ſeeing we were a Church Apoſtolick aſſoon, yea were a Church before any ſettlement of a Church in *Rome*. The Religion of Chriſt was received *in Brittain, tempore (at ſcimus) ſummo Tiberii Cæſaris*, in the latter time of *Tiberius Cæſar*, as ſaith St. *Gildas (de excid. Brit.)* the ſame is acknowledged by your own man *Baronius*; whereas St. *Peter* kept in Jury long after *Tiberius* his death: And (as *Theodoret* and *Sophronimus* Patriarchs of *Jeruſalem* affirm) the Apoſtle St. *Paul* firſt taught in *Britain*; Alſo *Ariſtobulus* mentioned *Romans* 16. came to this Iſle and diſcharged the Office of a Biſhop, as *Dorotheus* witneſſeth, and in his *Synopſis* alſo averreth *Simon Zelotes Chriſtum prædicavit in* Britannia *ubi crucifixus occiſus et ſepultus eſt*; The ſame alſo affirmeth *Nicephorus lib.* 2. *cap.* 40.) *Simon Zelotes Evangelii Doctrinam ad occidentalem Oceanum Inſulaſque Britannicas perfert.* And *Joſeph* of *Arimathea An. Dom.* 53. taught the Goſpel in *Britain* as *Baleus Flemingus* and others affirm, likewiſe *Tertullian* who lived *An. Chriſti* 200, ſaith, *Britanorum loca Romanis inacceſſa Chriſto ſubdita ſunt* (*adverſ. Judæos cap.* 7. 8.) After him *Origen An. Chriſti* 260. witneſſeth *Britanniam in Chriſtianam conſentire Religionem.* So it is evident and moſt clear that Apoſtles and Apoſtolick

men delivered over the Faith to us, and were the first Planters; we had many Waterers after of this Plantation, and a succession of Doctrine by confession on all sides. St. *Jerom* also *Anno* 405. records *Gallia, Britannia, Africa*, &c. *unum Christum adorant, unam observant Regulam veritatis*: In which time *Bellarmine* confesseth the Church was a true Apostolick Church, *Antiqua Ecclesia primis quingentis Annis vera Ecclesia fuit*, &c. *(Bel. l. 4. de notab. Eccl. cap. 9.)* and then, *viz.* the first four hundred years we and *Rome* were of one joint Belief and Faith from one Fountain (Christ *Jesus* and his Apostles) and the same faith we had then, the same we have now, we hold to the old Foundation, the Scripture, Creed, and practice of the general Church in those times; so are we a true Church and a right Member of the Catholick, having lawful succession of Doctrine, convey'd to us (as before is proved) from Apostles and Apostolick men; whereby it's evident we are no Novelists nor any of our Profession, the Antiquity whereof our very Enemies do acknowledge.

Reinerus a Roman Inquisitor (above three hundred years since) speaking of the Professors at *Lyons*, calling them *Valdenses, Leonistæ, &c.* in contempt, saith, they are more pernitious to the Church of *Rome* than all other Sects for three causes; First, being of longer continuance than any other, the Sect enduring ever since the Apostles. Secondly, It is general, creeping into all Lands. Thirdly, It hath a great shew of Godliness, they live justly, believe all things well concerning God, and all the Articles contained in the Creed, only they Blaspheme in hating the Church of *Rome, &c.* He calls us indeed a Sect, as of old, the Priests of the Jews called the Church of Christians, a Sect of *Nazarites*, *Acts*, 24. 5. but you see, by Confession we had our Doctrine in former Ages, and were a Church from the Beginning, and are not estranged from the Church of *Rome* where she holds the Truth, but she from us and the true Catholick Church of Christ; nor do we depart from her (as they charge us) or are any further remote from her, than she her self is from her primitive Purity, antient Principles, from Scripture, Reason, Charity, Antiquity, and from what she was in her best of times: our present Church of *England* (though often have been under clouds and heavy persecutions) still retaining the primitive verity to this day. So your second Argument is in-

valid in that you have not proved (nor can prove) that the Church of *Rome* hath this lawful Succeſſion of uncorrupted Doctrine and Principles, or that ſucceſſion of Paſtors is neceſſarily tied to one particular place for ever to make the being of the Catholick Church, as though the univerſal Church of Chriſt could ceaſe to be, if *Rome* and her Prelates were extinct and turn'd to Aſhes.

Your third Argument from pretended Privileges belonging to the *Roman* Church, *viz.*

3. *That Church only that have confuted and anathematized all Hereticks, converted Nations, deprived and reſtored Biſhops, called Councils,* &c. *that is, the true Church.*
But only the Roman *is ſuch,*
Ergo, *only the* Roman *is the true Church.*

The Major (you ſay) is plain, becauſe theſe Privileges belong to the Authority of the Mother-Church, which is, *Matrix & Radix omnium Eccleſiarum.*

I anſwer, you ſhould firſt have proved her to be the Mother-Church *& Radix, &c.* before you exerciſe (or can claim) the Authority of a Mother; I would fain know what Church is the Mother of the Roman; or is *Rome* it ſelf Motherleſs; for I deny her to be the Mother of the univerſal Church of God: yet do agree that thoſe Privileges (you mention) do belong to the Authority of the Catholick Church; but 'tis an inſolent and intolerable uſurpation (of the Rights and Privileges of the Univerſal Church) for any particular Church to confine all the Catholick Privileges to her particular ſelf, I am ſure ſhe hath not this power from Chriſt to judge and condemn her Siſters; for ſhe is not *Matrix & Radix omnium Eccleſiarum* (as you ſay) there were elder than ſhe (therefore ſhe at beſt but a Daughter Church, and Siſter to others) *Jeruſalem* (if any particular) was it, as was propheſied of old, *Mic.* 4. 2. and fulfilled, *Luke* 24. 47. and ſo *Theodoret, lib.* 5. *Hiſt. Eccl. cap.* 9.) tells us, *Eccleſia Hieroſolymitana quæ aliarum omnium Mater*: And Men were firſt called Chriſtians (not at *Rome* but) at *Antioch*, *Acts* 11. 26. St. *Gregory Nazian.* ſaith, The Church of *Cæſaria* was *Mater prope omnium Eccleſiarum*, meaning of neigh-

bouring Churches, not of the whole Catholick Church: *Et Constantinopolitana Ecclesia dicitur omnium aliarum caput*; so in that sense, and no other, *Rome* may be called Head of those Churches in her Patriarchat. Every particular Church that teacheth the Catholick Doctrine may be called Catholick, (as a Member of the universal) and so was the particular Roman whilst it held all things true concerning the Faith; but never was she *Mater & Radix omnium Ecclesiarum*, for the Universal Church hath no particular or locall Root of its being, *Jerusalem*, as I said before, if any, was it. Or if you will have a particular Root of the Catholick Church, 'tis in the East, not in the West at *Rome* —— *se præcisam esse a Radice orientalium Ecclesiarum, &c.* St. *August. Epist.* 170, But the Head, Root, Matrix, Fountaine, *&c.* of *Rome* and all other particular Churches, is the Catholick Church and her Unity, and to break her Unity by usurping a Power or Priority, which Christ never gave, is at the least abominable, if not certainly damnable; 'tis against a command too, The Text is clear, *There was a strife among the Apostles which should be greatest*, St. *Luke*, 22. 14. Christ answered them, *The Princes and Rulers exercise Dominion*, &c. *but it shall not be so with you*; *He that will be greatest*, &c. *St*, *Matt.* 20. 26. There is no Priority much less Superiority given to Churches National; *Tertullian* tells us, *Omnes Primæ, & omnes Apostolicæ, dum unam omnes probant unitatem (de præscript. adverss. Hæret. cap.* 20.) *Porro unam esse primam Apostolicam ex qua reliquæ hanc nulli loco affigit* B. Rhenanus: therefore not at *Rome*. And it is to be observed, that *Tertullian*, long since, numbering the then Apostolical Churches reckons *Rome* last of them, (*Tertull. ibid. cap.* 32.) and *Pamelius* lately puts *Rome* after others (*cap.* 21. *num.* 129.) what you speak out of St. *Augustin*, *In Ecclesia Romana semper viguit Apostolica Cathedræ Principatus*, that in *Rome* there did always flourish the Principality of an Apostolick Chair (in relation to the West and South parts of the Church, all the other four Apostolical Chairs being in the East) doth not give *Rome*, nor the Pope thereof, power to exercise this Principality (beyond his Limits, out of his own Patriarchate) over the whole Church of Christ: for in the same Epistle of St. *August.* (*Epist.* 162.) *Melciades* then Bishop of *Rome* had leave granted him to hear a matter of the Donatists adjudged by the *African* Bishops, and other Bishops by the Emperour were sent Judges

to determine with him, for if he had done it without leave the Epiſtle tells us it had been an uſurpation, ſeeing *(ad cujus curam, &c. ibid.)* it belonged to the Emperours care and charge, and that he is to give an account to God for it. Yea a Pope himſelf ſaith 'tis Antichriſtian to be ſtiled univerſal Biſhop, St. *Greg. l.* 4. *Epiſt.* 78 monſtrous and blaſphemous, *Abſit a cordibus Chriſtianorum Nomen illud Blaſphemiæ, ibid. Epiſt.* 76: and further, (St. *Greg. Epiſt.* 83.) *In iſto ſceleſto vocabulo conſentire nihil aliud eſt quam fidem perdere.* So the Roman was not then univerſal Biſhop, had no power over Patriarchs and National Biſhops, no Monarch over the whole militant Church for near ſix hundred years after Chriſt: and *Britain* in thoſe times was never ſubject to the See of *Rome*, for it had a Primate of its own (*Et a Patriarcha non datur Appellatio*, ſaith the Civil Law) from whom lies no Appeal. Now then the general power of anathematizing Hereticks, depriving Schiſmaticks, reſtoring Orthodox Biſhops, *&c*, belong to the Catholick Church Militant, and her Authority in general Councils lawfully by her called and conſtituted; and that the Catholick Church is our Mother no man will deny that accounts God to be his Father. But this Holy Catholick Church (mentioned in the Apoſtle's Creed) is not the Church of *Rome*, nor any other particular Church on Earth: The Holy Catholick Church there ſpoken of contains not only the whole militant Church on Earth but the whole Triumphant alive in Heaven; for ſo St. *Auguſt. Euch. cap.* 56. *Eccleſia hic tota accipienda eſt, non ſolum ex parte quæ peregrinatur in terris, &c. verùm etiam ex illa quæ in Cœlis*: And who converted Nations originally? Did not Chriſt ſend out his Apoſtles, and ſeventy Diſciples at another time, and then after ſent many more? were not then Apoſtles Apoſtolick men, and the general Church they that converted and confuted Nations and planted the Church of Chriſt in the World? Now this Holy Catholick Church, before ever *Rome* was a Church, is *Matrix & Radix omnium Eccleſiarum*, of *Rome* as well as other. The Catholick Church was ever one and the ſame Church, (*viz.* the Church of God ſpread over the whole World (and as before deſcribed by St. *Auguſt.*) *Rome* could never be it, for if *Rome*, a particular Church, can be now the Catholick Church, then by the ſame Rule (if it be not out of Rule) ſome other particular Church, before it, was the Catho-

lick Church; and how came that to lose it and *Rome* to get it, that it is now, as you say, translated to *Rome*; and doth it not follow by the same rule that *Rome* (also) may *transire in non Ecclesiam, pass way in no Church*; for what Patent or holy Charter from Heaven hath *Rome* above the former, and above other particular Churches that it shall there remain to the end of the World? Nay, they that most stand for it, even the greatest Champion *Rome* hath, can only say, *'Tis a pious and probable Opinion to think, Cathedram Petri non posse seperari a Roma & proinde Romanam Ecclesiam non posse errare vel deficere. (Bellar. de Ro. Pont. cap. 4.)* so 'tis but pretended probality, and that is no proof able to convince: However, he that thinks the contrary, *viz.* that the particular Church of *Rome* can err and fall away from the Faith (which the true Church can never do, I mean the Catholick Church before described can never fall away from the Faith) and St. *Peters* Chair be severed from *Rome*, is by *Bellarmines* own confession no Heretick, for he adds, *Contraria sententia nec est Hæretica nec manifesta erronia (Bellarm. ibid.)* And if the Apostolick Chair can be removed from *Rome*, and the Roman Church fall away from the Faith, then it is so far *being the only Catholick*, that it ceaseth to be a part of the Catholick Church; where it appeareth that *Rome* never was, is, or can be, *The only Catholick Church of Christ.*

Your fourth Argument, from Universality of the Roman Church, hath its Answer already in a great measure: But something more I shall particularly answer to the same, which you propound, thus.

Arg. 4. *That Church is only Catholick which is dispersed through all Nations.*
But only the Roman is dispersed through all Nations,
Ergo *the Roman only is the Catholick Church.*

And how comes the denomination of the Church to be changed from Christian to Roman; certainly 'tis no small fellony to rob the Church of the more honourable Appellation and give it your own name. Men were first called Christians at *Antioch*; and yet the Universal Church was never stiled *Antiochian.*

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If you make a difference between the Christian Faith and the Roman, speak out and confess it; If you mean the Christian Faith, why do you not say so? alter your Minor Proposition and the conclusion will follow for the Church of Christ, and I'le assent to it without more ado, for then your Proposition will be true and you will contend without an Adversary. But have you any other Doctrine can parallel this Sacriledge in taking away the Christian Name from the universal Church of Christ? As though the Spouse of Christ could become Anabaptist, forget her Virgin Name and change her Beloved. Is Christ and *Rome* convertible? Is the Gospel of Christ become the Gospel of the Pope? or hath the Pope a Gospel of his own that is spread over the World? was there not a true Church (that had *Radix Essentiæ*, and is the Root, Essence and Being to *Rome* and other particular Churches) before *Rome* received the Faith? And what was that Church called? not Roman surely: And why did you not say the Church of *Jerusalem* or the Church of *Antioch*, *&c.* (where the first Plantation was) is dispersed through all Nations; *Ergo*, the Church of *Jerusalem*, *Antioch*, *&c.* only is the Catholick Church? it had been more tollerable though as little to sence. The first Appellation (before ever *Rome* was a Church) *viz.* Christian, shall stand with me for ever: I dare not change from Christian to Roman, in as much as Christian Religion is elder and was before ever *Rome* was converted; therefore Christian, not Roman, is the primitive and right term and name of the universal Church. Besides, How the Roman (or any particular Church) can be the Catholick (for at best she was but a Catholick) Church, is no ways apparent. St. *Cyril* tells us, *Catholica est illa quæ diffusa est per universum Orbem*; *Rome* is not the universal (but the Christian Church is) so not Catholick in extent. *Romana Ecclesia particularis* confesseth *Bellarmin*, (*lib.* 4. *de R. Pont. c.* 4.) so not the Catholick Church; *Rome* it self must be judged by Scripture and the Catholick Church (and is right no further than it agrees with the Catholick) and not the Catholick Church by it. Our fierce Adversary *Stapleton*, pours out his Reason why Roman is esteemed Catholick, *Quia ejus Communio erat evidenter & certissimè cum tota Catholica*; So you see the Communion of the Roman was with the Catholick, not of the Catholick with it: And St. *Cyprian* in the rent and open Schism

between *Cornelius* and *Novatian* employed his Legates, *&c. Elaborarent ut ad Catholicæ Ecclesiæ unitatem scissi corporis membra componerent:* Now the members of this torn Body were they of *Rome*, then in open Schism between *Cornelius* and *Novatian*, (*St. Cypr. li.* 2. *Ep.* 10.) And St. *Cyprian* endeavoured to bring *Rome* to the Unity of the Catholick; so *Rome* then was not *The Catholick*, nor is the *Radix, &c.* or can she be her own Original. There is a double Root, (as one learnedly observes) *Radix Essentiæ*, which gives *Essence* and *Being* to *Rome* and all other particular Churches, and there is *Radix Existentiæ*, as *Rome* with all other particular Churches (and no more than other Patriarchal Churches) which was and is the Root of the Churches Existence, agreeable to that known and received Rule in Art, that *Universals give Essence to their Particulars, and Particulars supply their Universals with Existence.* But to shut up and confine the Universal Church of Christ, (as it is now spread) in the narrow compass of *Rome* only, is ridiculous Nonsence. *Ecclesia non in parietibus consistit*, saith St. *Ferom*, in *Psal.* 133. The Church is every where, *ubi fides vera, &c.*

You bring in St. *Paul* to say, (*Rom.* 1. 8.) that the Roman Faith was preached in all the World: But you abuse St. *Paul*, for 'tis not said preached; nor is it said Roman Faith. Their Faith was spoken of (as his course was to commend and encourage the faithful in every place) St. *Paul* intending to impart to them some spiritual gift, for they were not then established: He only commended then the Faith of the Saints then in *Rome* (which they had newly received) *viz.* the Christian Faith (never called it the Roman Faith) and so much he spake, and more, of the Faith of other Nations and Persons to whom he wrote, and yet never any Nation or Person usurped a Stile was never given them. St. *Paul*, *Thess.* 1. 8. witnesseth that, *From the Church of* Thessalonica *sounded out the Word of the Lord, and in every place the Faith of the Thessalonians was spread abroad; and were ensamples to all that believe, &c.* ver. 7. ibid. (which was a true Faith) and yet they never nick-named the Universal Christian Church Thessalonian, nor did they ever arrogantly and audaciously adopt the Universal Church of Christ as their own Off-spring and Issue, (or that they only were the Catholick) as *Rome* doth in your Position. St. *Paul* did commend the Faith then in *Rome*, but now 'tis changed and not worthy commendation. You say that is St. *Peter*'s, and

why

why not St. *Paul*'s Faith; was not his as good, and the other Apoſtles the ſame that St. *Peter* taught? Was there no true Faith but what came from *Rome*? (and 'tis yet a queſtion whether St. *Peter* was ever there, *Rome* could never yet make it appear) Was all the Doctrine of the other Apoſtles invalid? Was not their power equal? (*Matth.* 28. 19, 20. and 18. 18. *Joh.* 20. 22, 23.) 'Tis moſt ſure one was not above another (as before is proved) Chriſts Word was delivered to all to Preach; from which our very greateſt Adverſary is forced to confeſs, *Summa Poteſtas Eccleſiaſtica non ſolum data eſt Petro ſed etiam aliis Apoſtolis*, (Bellarm. li. de Ro. Pont. ca. 1.) all are Supreme: Then they who pretend to be St. *Peter*'s Succeſſors, have not Supreme Eccleſiaſtical Power any more than the Succeſſors of the other Apoſtles; for St. *Auguſt.* (*Tract.* 50. in St. *Jo.*) ſaith, *Si hoc* Petro *tantum dictum eſt non facit hoc Eccleſia. The Keys were given to* St. Peter *and all the reſt in a Figure of the Church (as one ſaith) to whoſe power and to whoſe uſe they were given*; not to one to Lord it over the reſt: *It ſhall not be ſo with you*, &c. (as before.) And St. *Auguſtin*, (*de Agon. Chri. ca.* 30.) *Petrus Perſonam Eccleſiæ Catholicæ ſuſtinet, & huic datæ ſunt Claves quum* Petro *datæ*, ſo the Power is in the Catholick Church, not any ſingle Perſon, as is evident by the practiſe of the Primitive Church many hundred years after Chriſt, when was no Univerſal Biſhop (as before is proved) to St. *Gregory*'s time. St. *Peter*'s Faith, not his Perſon, is the Rock againſt which, *&c.* for afterwards to his Perſon Chriſt ſaid, *Get thee behind me, Satan*, &c. And a Temptation did too much prevail on him when he moſt horribly fell in a perſonal and ſhameful denial of his Maſter (which coſt him many bitter Tears.) *Epiphanius*, (*li.* 2. *Hæreſ.* 59.) tells us 'tis his Faith, *Super hanc* Petram *ſolidæ Fidei edificabo Eccleſiam meam*: So St. *Greg. Nyſſen* alſo, *Hæc fides Eccleſiæ fundamentum eſt* (*de Trin. adver. Judæos.*) The ſame Interpretation gives St. *Hilar.* (*li. de Trin.*) *Super hanc igitur confeſſionis* Petram *Eccleſiæ edificatio eſt.* And this Faith the whole Catholick Church hath, which is the Rock againſt which Hell Gates ſhall not prevail, to cauſe the Church to fail fundamentally.

If any were ſupreme why not the beloved Diſciple, to whom it was never ſaid, *Get thee behind me Satan*, and who never denyed his Maſter: Or St. *Paul*, though none of the twelve, yet an Apoſtle for whom there is more colour, for *He had the Right Hand of Fellowſhip*

given him, Gal. 2. 9. And he himſelf owned expreſly an Authority, 1 *Cor.* 7. 17. *And ſo ordain I in all Churches.*——In all Churches, in the Roman as well as other (if *Rome* was then a Church.) *Sollicitudo omnium Eccleſiarum, The Care of all the Churches,* he ſaith, 2 *Cor.* 11. 28. And where was St. *Peter*'s Supremacy, yea where was his Infallibility, when St. *Paul* rebuked and oppoſed him to his face, in that *He walked not uprightly according to the Truth of the Goſpel*? (*Gal.* 11. 3. 4.) And where was his Supremacy when he was ſent on Errands by the Church, *viz.* by the other Apoſtles, *Acts* 11. 3, 4. and *Acts* 15. 13. And how can St. *Peter*'s pretended Succeſſors claim a Supremacy, that St. *Peter* had not himſelf. If any ſucceeded our Lord in the Principality of the Church, *Epiphanius* twice tells you it is St. *James* the Lords Brother; *Ille primus Epiſcopalem Cathedram cepit, quum ei ante cæteros omnes, ſuum in terris Thronum Dominus tradidiſſet,* (Epiphan. l. 3. Hæreſ. 78. Page 103.)

You go on and ſay, *What Faith the Romans had then, the very ſame they have at this preſent, &c.*

Not ſo neither, for *Rome* was a right Church, and is now a wrong; Their Faith is changed, at leaſt what Faith they have now, they had not then; the true Church then (and many hundred years after) knew not your preſent Errors and Superſtitions, not your prayer (in the Church) in an unknown Tongue, as St. *Paul* witneſſeth, 1 *Cor.* 14. The Church owned no ſupreme Prelate, no Pope above his fellows, uſurping a power to depoſe Princes, no worſhipping of Images, no invocation of Saints, no adoration of the Bread in Sacrament, no breaking of Chriſts Inſtitution in the Euchariſt, giving the holy Sacrament but in one kind, no Purgatory, no Decretal Epiſtles and Canons againſt Scripture to be believed as Scripture, *No Doctrine of Devils, &c. Tim.* 4. 1, 2, 3.

St. *Auguſtin* (whoſe memory is honoured through the whole Chriſtian world in all Churches) was of the true Catholick Church, no man will deny, and yet he was no Romaniſt in Opinion; for he was in the ſeparation of the Affrick Church from *Rome*, with many other Biſhops, and died therein. *Ergo*, 'tis poſſible to be of the true Catholick Church, and yet out of the Roman.

We are taught by St. *Auguſt.* (*de Bap. con. Don. ca.* 4.) *Evident Scripture before all things muſt take place,* for it is, as your own man, *Stapleton,* confeſſeth, (*Relict. con.* 4. *q. Ar.* 3.) the Foundation and

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Pillar of Faith: (*Scripturam Fundamentum esse & Columnam Fidei fatemur*) Then I shall not easily be led away from the Foundation by the subtle tradition of men, seeing St. *Paul* gives more warning (*Coloss.* 2. 8.) *Beware lest any man spoil you through Philosophy and vain Deceit, after the Tradition of men.* Now what my Faith is I have told you in the beginning of my first Paper, which I take to be the Faith of the present Church of *England.* I embrace the Faith which the Apostles delivered, I believe the holy Scripture and the Creeds, and these in the sence of the ancient Primitive Church: I submit in all humility to the four great General Councils, (so much magnified throughout Christendom) their Determinations and Interpretations; and I do believe all points of Doctrine generally received, as fundamental in the Church of Christ. This I confess and subscribe to, and seeing I so do, you are bound in charity to believe me, for you have all the proof that can be had, or that ever Man or Church required. Now shew me where I do depart from the Foundation, and yet I am no Papist, or shew me (if you can) where the Church of *England* doth fail in any one point fundamental in the Faith.

We do not, *Hominis consuetudinem sequi sed Dei veritatem,* as St. *Cypr.* (*l.* 2. *Epist.* 3.) teacheth, for *Consuetudo sine veritate vetustas est Erroris,* ibid.

We are bid to go to the *Law and the Testimony; The Word is a Light unto our Feet, and Lanthorn to our Paths:* we are taught to *Search the Scripture, which is able to make the man of God perfect,* (saith St. *Paul.*) It was proclaimed from Heaven by God the Father first at *Jordan,* then at Mount *Tabor, This is my well beloved Son, in whom I am well pleased, hear ye him;* and to hear him is Life: And I know, *They committed two Evils that forsook the Fountain of Living Waters, to hew out to themselves Cisterns, broken Cisterns that can hold no water,* Jer. 2. 13.

That Episcopal and Kingly Government are inseparable in England, *and the Establishment of both are,* Jure Divino.

WE have in the late Tragical Revolutions been too severely taught, that no Project of Government either in Church or State, Episcopacy excluded, is consistent with *England*'s happiness; and

and that Episcopacy and Monarchy are inseparable, and the only props of this Nations Peace, we, by the same cruel Experience have been made sensible; whereby it appears that 'tis *England*'s great Interest to uphold both for her safety, and that the one cannot subsist without the other, was well understood by that second *Solomon*, King *James* of blessed memory, from whom we have the Maxim (in his *Basil. Do.*) *Sublato Episcopo tollitur Rex, no Bishop, no King:* And no Faction or Profession (though nick-naming themselves Protestants) deviating from the Principles in Doctrine, and Practise in Worship, from the present Church of *England*, can stand with Monarchy. A right Protestant of the English Church, protests not only against the errors of *Rome*, but against all Schism and errors of every Sect, and against all Doctrine not agreeing with the Primitive Profession, and Practise of the antient Church of Christ.

There are sorts of People that are ever clamorous, and designing to Reform the Reformed, and even to amend Reformation it self, chiefly plotting a great alteration (which is more than a Reformation) of Church Government, by removal of Bishops from the Government; but these are enemies to good Reformation, for no good Reformer ever held Episcopacy unlawful, the Order doth *emanare ab Apostolis*. The Government is of Divine Right, of which Christ himself (the *Great High-Priest*, *Heb.* 4. *v.* 14. and *Bishop*) laid the Foundation, was Bishop over all, and the Apostles were Ministers; After him every Apostle had his Charge, many of them a Diocess, and was Overseer, that is, Bishop over many Churches, and they left this way of Government a Pattern for all Posterity to follow. So it is manifest that Church-Government by Bishops is as old (and universally practised) as Christian Religion, and Christian Faith was received in *England* soon after the Crucifixion of our Saviour, and the Government of the Church by Bishops entred with it, as well it ought; for there was no other Government, Order, or Constitution in the Primitive Church: Apostles, Angels, Bishops, Patriarchs, *&c.* are *Synonima*, one Office under several Denominations. St. *Paul* an Apostle, *not of men, neither by man, but by God*, was a great *Apostle* or *Bishop*: *Timothy* had a Jurisdiction over the *Ephesians*, and was ordained Bishop (*Tim.*3.22.) and so was *Titus* Bishop of *Creet*, and had many Ministers under them. Thus entred Episcopacy and that Order of Priesthood to the Government of the Church in the beginning.

ginning. There was an order of Prieſthood in the old Law, of which the high Prieſt was chief, and there were Prieſts and Levites: ſo in the new it ſeemed meet to the Eternal Builder of the Church to leave, (by the example ſet by his Apoſtles) an Order and Method of Government therein; and this divine Emanation the Univerſal Church hath in all Ages embraced, and this Order beſt keeps the Presbyters and Clergy in Unity one with another, and in an Union of Doctrine and Worſhip in the Church throughout, which otherwiſe, the order of Church-Diſcipline left to every Presbyter's private fancy to uſe after his own modelling, would greatly hazard the introducing as many Novels (may be Schiſms and Factions) as there are parochial Churches in the Land; what a Medly! what a Confuſion! what a *Hydra!* what a *Babel!* what an open Mockery as it were, of God would there be throughout the Nation to the ſcandal thereof; ſo the Church in *England* would have no appearance, no face and conſtant dreſs to be known by; Strangers would be at a loſs for the true Engliſh Church, finding here a *Hydra* of many faces not one like another.

But who, and what generation of men, are wiſer and more holy than the Apoſtles and Fathers of old, to ſet up a new way of Government (of their own contriving) in Chriſt's Church? what Power on Earth can abrogate that Government by divine Inſtitution reared, and continued by the ſame right all Ages in the Church of God? And what neceſſity is here of a change or alteration of Government in the Church from that which is Apoſtolical to that which peradventure may prove Diabolical? for what good can be expected by pulling down that which is of Gods ſetting up and introducing a new (we know not what) of Man's abſolute deviſing? But if perchance, any Irregularities have crept in, or undue practices, contrary to the eſtabliſhed Order, have been committed in any part of this Government which ſhould call for (or miniſter a Neceſſity of) Reformation; ſurely not unhallowed hands of the prophane Laity (who ſhould be governed by the Church and not the Church corrected by them) are fit Inſtruments of this Work, eſpecially in a Nation that hath ſo lately felt the dire Effects and Iſſues of a popular (pretended) Reformation, and wherein thoſe men have ſhown to the World what ill Workmen they are. Let the people reform their own Manners; This reforming part of

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what is amiſs in the Church belongs only to them to whom the Holy Spirit ſaid, *I will be with you always to the end of the World*; with the Church, *i. e.* with the Apoſtles, (whoſe perſonal continuance laſted not in the World) and their Succeſſors in the Office of Apoſtles, Biſhops, Paſtors, Patriarchs, *&c.* in the Church, *who ſhall have the aſſiſtance of the Holy Spirit for ever*, *As my Father ſent me ſo ſend I you*: And as Chriſt ſent them ſo they ſent others; *ſo what ſhall ſeem meet to the Holy Spirit and to them* whom Chriſt hath ſent and *through whoſe word we are to believe in Chriſt*, (St. *Jo.* 17. 20.) the Governours of the Church ſucceſſively, to whom Chriſt hath promiſed to be with, and in whom only the *Jus Divinum* remains, may reform and alter what they judge convenient; for it is of the ſame power that chang'd the Sabbath from the laſt to the firſt day of the week, and 'tis from and by the ſame Power and Divine Authority that the Church conveys all the Ordinances, Sacraments and Holy things of God to his People from Generation to Generation. Theſe Paſtors and Governours with whom Chriſt according to his word is always preſent to the end of the World may (I grant) transfer the Government (ſhould they deem a neceſſity) into more hands, under other names than that of Biſhop; which (note) will ſtill be but Epiſcopacy degenerated into another denomination, the Power will be the ſame, not altered but tranſlated from one to many, in whom the Supremacy and *Jus Divinum* will remain: In all this the Church loſeth not her Right; But to take away the Government by Biſhops from the Church, without her Authority or Conſent, is to cut off great part of her ſelf, and to deprive her of much of her Being; And for Lay-men to encroach upon her Government and force it from her, is to rifle her of her Divine Right devolved to her as aforeſaid. The Authority came not from the Laity, ſo they have nothing to do therewith, and no Authority to diſturb it: For who can touch the Ark of God (though in their Judgment it ſhould ſeem to totter) and be guiltleſs, when *Uzziah*'s indiſcreet Zeal was ſo ſeverely puniſhed? and what miſery did ſuch miſguided popular Zeal lately bring on this Nation in rudely medling with God's Ark, the Church, and pulling down that Government and thoſe Governours they ſhould Religiouſly have obeyed; And if *Uzzah*'s fault (whoſe fervent Zeal was to uphold not overthrow the Ark) was

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followed with so great destruction on his body, what punishment may they from Divine Justice expect who through Malice, Avarice and Ambition, seek to destroy the Government and Authority of the ancient Church of God?

Think not then, Oh thou perverse Enemy of the Apostolical Government of Gods Church, that your expectation of a change in this Age can have any foundation; that they who enact just Laws can propose unjust things to be enacted, that any one Member of the whole Community, any one of the Representatives of us Lay-men in this Lay-Parliament will adventure to lay violent hands on the Church of Christ, by endeavouring to pull down her Governours from their Seat to lay her desolate, to bid defiance to the Spouse of Christ, and so make War again, against the Soul of the Lords anoynted; for nothing can pass into a Law but by Royal Assent, and what unhallowed Lip dare offer at a motion favouring of abolishing that radicated Government which his Majesty, not only by his Education and choice hath received, and (following the Wisdom and Piety of his Forefathers and Predecessors) hath approved and confirmed as most Catholick and Sacred, but obliged by solemn and sacred Tie of an Oath at his Coronation to preserve and maintain with all the Legal Rights of the Church. Who can be so impious to lay a snare for his precious Soul, or so vile to imagine to prevail in endeavouring to wheadle him to so great a Transgression as the horrid sin of Perjury, and to betray his Mother the Church to be worried again by her inveterate Enemies, and so consequently himself at last to be at the discretion and mercy of the same Gang, who have been as ready to unhinge the State as unsettle the Church, and do assuredly expect the one from the other, that 'tis more than likely the old Design is now a new on foot; for every stroke that hurts the Church doth wound the State.

It would be strange and savour much of Sataniſm if any should advise a Son from inheriting his Fathers Virtues, to set at nought the Holy Counsel of so great a Saint in Heaven, not to observe the pious Injunctions and Admonitions of a Religious King and Father, whose dying Speeches, as if he had bequeathed his Piety and Religion, his Zeal and Honour for the Church to be a Portion for his Children and a Glory to the Crown in his Succes-

for obliged the Prince of *Wales* (our preſent Sovereign) by a ſweet invitation of Reaſon and Righteouſneſs to ſtand firm to the Religion in which he was educated; amongſt his admirable Inſtructions, divine Admonitions and Advices he ſaith —— *Above all, I would have you, as I hope you are already, well grounded and ſettled in your Religion: The beſt Profeſſion of which I have eſteemed that of the Church of* England, *in which you have been Educated: Yet I would have your Judgment and Reaſon now Seal to that Sacred Bond which Education hath written, that it may be judicially your own Religion, and not other men's Cuſtom or Tradition which you profeſs. In this I charge you to perſevere, as coming neareſt to God's Word for Doctrine, and to the primitive examples for Government.* And in another place he adds: *I do require and intreat you as your Father and your King, that you never ſuffer your heart to receive the leaſt check againſt, or diſaffection from the true Religion eſtabliſhed in the Church of* England. *I tell you I have tried it, and after much ſearch and many Diſputes, have concluded it to be the beſt in the World; not only in the Community as Chriſtian, but alſo in the ſpecial notion as Reformed, keeping the middle way between the pomp of ſuperſtitious Tyranny, and the meanneſs of fantaſtick Anarchy.*

Now behold, Oh ye Enemies of the Reformed Church of *England*, yea all the World behold, the Profeſſion of this pure Religion is confirmed to be the trueſt on Earth by the moſt ſignal and Authentick Proof under Heaven, a Proof that bears Majeſty, yea Divinity in it, 'tis deſcended from on High; Kings are Gods on Earth; The King, the moſt Sacred of Kings hath tried it, *(and 'tis the Honour of a King to ſearch out a Matter, Prov.* 25. 2.) God's Vicegerent made it the great Buſineſs and work of his Life to ſearch for Truth and pure Profeſſion of Religion, and in the controverting confounded all the Arguments and Argumentators againſt God's Church, to their Amazement and Confuſion. He in the Deciſion would not part with one jot of Truth to betray or oppreſs the Church: *His Righteouſneſs he held faſt and would not let it go, Job.* 26. 6. for when he was in the cruel hands of his implacable Enemies (even a Captive at their diſpoſal) at *New-Caſtle*, far from the Aid of good Men or Books to aſſiſt and comfort him, at this diſadvantage (as if God had delivered him as he did *Job* to be buffeted by Satan, and winnowed) their great Champion of their

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new Gospel, Dr. *H.* the deputed Tempter of the Synod and Commons House, furnished with all the ensnaring Arguments Sedition and Treason could invent, was sent to captivate the Soul of his Soveraign, and ruffle him out of his Faith (thereby to lay a stone for their new *Babel*) but met with such Divine and convincing Reasons from the King, who so concisely and sweetly answered every point of their long studied and tedious Sophisms, as overcame the Giant and all his Host of sophistrated Arguments, that returning in high discontent to those who sent him, in great discomposure of Spirit furiously cryed out, *Never man spake as the King spake, and argued as the King argued, he is able to confound ye all, &c.* and being enraged that he was vanquished, fell into a Conflict of Spirit, and not long after finished his days. Kings represent God, are Children of the Most High, *Sit upon Gods Throne*; the King hath tryed it, (and where was there ever, or can be found on earth, a Prince, for Piety, Religion, and Wisdom, his equal, or one like him) and who can be more concern'd for a Child than a Father, for a People than their King? The King hath tri'd it, and whom can we trust but those that have tried? and whom can a Child better trust than a Father? and whom can we, a People, better trust than the Father of our Country, our King, a Nursing Father, who had no end but the salvation of his Child, the salvation of his People, and to preserve them from Apostacy in the time of Tryal and Persecution they might meet with? A King, who was able to try, laborious in the search, judicious to discern, and most wise and learned to judge, who took care of us all as for his own soul, was faithful (before the Lord) unto the death, preferring his Religion before his Crowns and Life, the Church and his People before his own safety; no torment inflicted on his Body, could make a Conquest of his Soul, for his unvanquished Fortitude after many hard Conflicts, bitter Afflictions and Indignities heaped on him, witnessed the truth of the holy Faith and Religion of the Church of *England*, by giving up his Life for the same, so imitating his Saviour, subscribed and signed the Truth with his last blood.

Kings are Divinely inspired (as by the Actions and Writings of this Holy One is sufficiently evidenced) *The Eyes of God are with Kings on their Throne*, Job. 36. 7. *The King is an Angel of God to discern good and bad*, 2 Sam. 14. 17, 20. *An Angel of Light*; and to whom then should we repair for Righteous Judgment, but to him who sees

with Gods eyes, *to the Angel of Light, to the Light of Israel, 2 Kin.* 8. 13. never was there a Test in any Age or Nation like it, what doubt can there be of the purity and truth of the Profession, but that every man may safely take and subscribe to our Religion upon this Tryal, and Centre his Trust upon this Testimony and Evidence, and Author it here for ever? What better proof can the whole World produce? Is it not worth ten thousand *1 Sam.* 18. 3.

Yet not wholly to take it upon the trust of others, and be led to Implicitness, barely to take our Profession of Religion from *other mens Custom or Tradition* (as he said) this good King hath given us a light, and marked us out a way to confirm our selves in it, to make it our own by Election, in weighing it with sound Reason and Judgment (though in better Lessons than from his Divine Truths and Testimony, can be offered to the World) and so hath put us to School to the most Choice, Learned, Religious, and Rational Treatises of holy Churchmen upon the point; that we must acknowledg, though we are owing to Education for initiating and first Principling us in our Religion, we are wholly owing to his Directions, convincing Arguments, and Divine Testimony for the Confirmation of us in it; in it, in the best Religion in the world, which he hath taken by Divine Inspiration from above, not sole Infusion beneath, by Revelation from Heaven, not Education, Seducement, or Custom on Earth; and Heaven it self hath hallowed and approved it, by the late miraculous replanting the same Profession of Religion and Faith in this Land, and restoring the Royal Defender thereof in peace. Hope not then (Oh thou full of wicked Imaginations) that any Branch of that Royal and Holy Stem can be of any other Religion than the best in the world, even the Reformed Religion professed and established in the Church of *England*. *Thou shalt not Revile the Gods, nor speak evil of the Ruler of thy People, Exod.* 22. *Acts* 23. Think not then that any Child of so pious and sacred a Parent, can despise the Admonition of an Angel of Light, (and his Book as Heretical) and abandon that Religion the best Religion so recommended, so proved, and the Truth thereof so confirmed, but will Religiously observe such Divine Admonitions and Holy Injunctions, and will *Bind them for a Sign upon his Hands, and be as Frontlets between his Eyes*, always before him, *Deut.* 6. that it may be well with him for ever; and not by following strange Gods, and those ways he was warned to avoid and beware of, Rob

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the dead, the most innocent dead, his Royal Father, of the Glory of his Sufferings, of his Crown of Martyrdom; for this were to unsweeten the memory of the purest Innocence (next the Saviour of the world) that ever was born of a Woman. This were (which is a most malitious wickedness but to imagine) not only to Countenance his Enemies cruelty that murthered his Body, but more barbarously against all Humanity and bonds of Nature to crucifie his Honour, to slay his everlasting Name and Memory, to render him Inglorious, his Death a Reproach, to defile his Sacred Dust, to raise a Persecution against him in his Grave worse than all the smarts and horrid terrors of his Life, to render his Religion (that Religion which he watred with his Blood) a Heresie, and himself a most grand Heretick, so consequently to die defervedly, and the destruction of him and his faithful Subjects (in defence of him and the Church) to be Righteous; as if his Enemies depriving him of his Crowns on Earth, were not sufficient, but his dear Off-spring to ravish from him also that which he hath in Glory; to help the Popish and Phanatick Enemies to dethrone a Saint, and unsaint a Martyr that is Canoniz'd in Heaven, to pull him from thence, and as much as in them lies to tear his precious Name out of the Book of Life; to make blacker his days on Earth, than all the malice of his Enemies could ever make it, to take his blessed Memory out of the Kalendar of Time, to eraze it out of the Rubrick, to repeal and make scandalous the Statute of the Realm that hath ordained his day, his day of Glory, his day of sufferings for the Church (the Thirtieth of *January*) to be observed for ever; to ravish his Name from the number of the Good and Vertuous on Earth, to take the Head of the grand Rebel, *O. C.* from the Pole of Infamy, and to rank that Usurpers Bones again amongst the Shrines of Kings, and even to marble his Herse into a Statue amongst the Worthies of *England*. But never can the blessed Name and Honour of Holy *Charles* be thus stormed, whilst the Earth shall bear any Succession on the British Throne, descended from his sacred Loyns, and *God* grant his Race to Sway the Scepter, may be as lasting as the Sun and Moon. ——*Repent therefore* (Oh thou Dissenter from all Charity and Goodness) *of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*

No Infidel that had seen the Finger of God in the late great Restauration of Church and State, but would have embraced the Faith of

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the Church of *England* in the Notion and Manner as Religion is here Eſtabliſhed upon the account of the Miracle only, as may well be concluded from that credible Relation given of a great Prince or Vizier in the Ottoman Territories, who hearing the Story of the Stupendious Miracle of reſtoring the King of *England* to his People, and the Proteſtant Religion to the Nation, even the ſudden Redemption from Baniſhment, and returning the Captivity of Church and People in peace, in the midſt of Armies without bloodſhed, was ſtartled into an Amazement and holy Rapture, and in the high Tranſport paſſionately cryed out; *Oh had I the happineſs to be acquainted with that bleſſed Prince, His Religion ſhould be my Religion, His God ſhould be my God.*

It is no new thing that Miracles have Converted Nations, but 'tis a ſtrange thing that there ſhould be ſo ſtupid and benummed a Generation of Men in any Nation, whom Miracles move not, even this wondring of the *Mahumetan* (like *Nebuchadnezzar*, *Dan.* 3. 29. *There is no other God can deliver after this ſort*) in a holy Reverence to this power of the Almighty, and work of his Mercy; is a kind of Adoration of the God of the Proteſtants of *England*, and as much as in him lies, an embracing of the Faith in his Heart. ——Can then any Chriſtian of *England* forget theſe *Magnalia Cœli*, (or forſake that Faith, Doctrine, Worſhip, and Diſcipline, which not the Arm of Fleſh, but the Might of Providence hath ſo amazingly Replanted and Sceptred in this Land) and be good?

This Profeſſion of the Church of *England* is apparently owned by God himſelf to be his own Church, for lately taking of his Rod of Correction, and, in his good time, ceaſing Chaſtiſing his People, whom he for their ſins had afflicted; he diſſipated all Sects from Government, and every Religion from Eſtabliſhment, but that which he call'd back from Captivity, which he Redeemed from Thraldom to Liberty; and to him who continued his Faith, he reſtored his Kingdoms; for the ſake of the Church he re-Inthron'd the King in his Rights, and for the ſake of the King he re-Eſtabliſhed the Church.

Oh the Majeſty and Divinity of Kings, whoſe Government is Ordained by God himſelf! *By me Kings Reign, &c. Diadema Regis in manu Dei, Iſa.* 62. 3. *The Lord doth ſet the Crown upon the Kings head, Pſal.* 21. 3. Kings are of Gods ſetting up, 1 *Sam.* 9. 10, 17. 1 *Sam.* 10. 24. *See ye him whom the Lord hath choſen*, and ought not to be of

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the Peoples pulling down. They are *Christi Domini, the Lords Anointed, Touch not mine Anointed, &c.* And *who can ſtretch forth his Hand againſt the Lords Anointed, and be guiltleſs?* 1 *Sam.* 26. 9. Every mans right, the property of every Engliſh Man is preſerved to him by the Law, *per Magnam Chartam Angliæ*, ſo the Right of Kings is conveyed and confirmed to them by the great Charter of Heaven, an indelible Law (greater than that of the Medes and Perſians) that no man may preſume to attempt to alter: Kings have their Titles from above, and hold their Kingdoms under God, for all Kingdoms are his, (and not the Peoples) He eſtabliſhes Thrones and Kingdoms for ever, 1 *Chron.* 28. 4, 5. and *Chap.* 29. *v.* 23. 2 *Sam.* 7. 13. *Pſal.* 89. A King is more honoured than the Angels, hath Gods more peculiar Divine Stamp upon him, and is made the Son of God: *I have choſen him to be my Son, and I will be his Father*, *Chron.* 28. 6. 2 *Sam.* 7. 14. And who can without higheſt Rebellion to the King of Heaven, attempt to deface this holy Stamp, by approaching to hurt Gods Son and Vicegerent, in Office or Perſon. The Perſons of Kings are ſacred, inveſted with Divinity, which ſtrike an Awe on all good men: This *David*, when a Subject, well knew and felt, and Adored the Divinity; *David*, the moſt undaunted Courage of the Earth, the great Champion of *Iſrael*, whom no danger could affright, that encountred the mighty *Goliah* in the Head of the puiſſant Army of the Philiſtins, was the moſt Valiant of the World, that ſlew his ten thouſands, yet when his King (though a ſingle Perſon) became his Enemy, and ſought his Life (cauſeleſly) to take it away, he could not lift up a hand againſt his Perſon, when it ſeemed eaſie to have deſtroyed him in the Cave; dread fell upon *David*, and his heart ſmote him but for cutting off the Skirt of *Saul*'s Garment, 1 *Sam.* 24. 5. and ſaid, *The Lord forbid that I ſhould do this thing unto my Maſter, the Lords Anointed, to ſtretch forth mine Hand againſt him, ſeeing he is the Anointed of the Lord*, *v.* 6. 10. And *David*, though he knew he was to ſucceed *Saul* in the Throne, and be King after him, and had a ſecond opportunity to have been avenged of his Enemy *Saul*, (who again purſued after his Life) and might have ſlain him in his Trench, and put to the Sword his whole Guard of Armed Men whilſt they lay ſleeping, yet he became afraid to unſheath a Sword againſt his Enemy to cut him off, and would not permit any man to hurt the *Lords Anointed*, but ſaved him from danger, 1 *Sam.* 26. 9, 11. Yea

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sharply rebuked the Kings Guards for being no more watchful over their Charge, telling them what they, for their Carelesness justly deserved: *Ye are worthy to die, because ye have not kept your Master the Lords Anointed*, v. 16.

Now to escape meriting this Sentence of *David*, let all English Spirits unite in a vigilant Care to preserve his Sacred Majesty, our Royal Master, the *Lords Anointed*, the Protector and Defender of us all; Let every good Subject and Son of the Reformed Church, the Protestant Church of *England*, still *Fear God and Honour the King, and meddle not with them that are given to change*, Prov. 24. 21. *Vivat Ecclesia Anglicana verè Catholica, & Vivat Rex* Angliæ *Regum Protestantissimus*; *Exurgat Deus*, And let the Enemies of both be for ever dispersed. *Amen.*

FINIS.

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